

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART SIXTY
[REALITY TRANSCENDS ALL EXPLANATIONS]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India

वसिष्ठोवाच
Vasishta spoke

संविन्मात्रजगतः स्वप्नस्य परमात्मनः ब्रह्माकाशतया सर्वं ब्रह्मैवेत्यनुभूयते।

This Jagat is just made of 'that which is understood as some Bodha through the potential state of awareness'; it is like a dream of 'Paramaatman'.

Therefore, all that is understood as 'Jagat' is the 'Brahman-expanse' only (as some probable state of that potential state, as you and your experience as one unit), and is experienced as 'Brahman' only.

(Even when you try to explain this fact, one has to take into account the realness of the world, and then only, explain it as to how Brahman is alone all this.

Many philosophical view points aim at how 'that' alone is 'this'; and some have their own explanations suited to their intellectual analysis, and differ also. All these explanations are mind-made and are truthful for their minds only. Everyone tries to explain Reality in their own way; and their experience also proves the same. Which one is right?

So many philosophical points of Views, so many Gods, so many devotion-stories, so many scriptures, so many saints...! Everyone seems to have a theory of their own. Everything looks logical also.

What should a seeker do? Which philosophical view should he follow?

Vasishta gives a helping hand to the sincere seeker in this section.)

भ्रमस्य चातिदृश्यत्वाददृश्यत्वान्महाचितेः

The 'Delusion-perception' is excessively present, and the 'Great Chit' is not seen at all.

(The Chit alone exists as the 'Bodha', but it gets misconceived as the solid Jagat, because of incorrect vision. Take the rope and snake example, given by the 'Advaitins'.

The rope is seen and then gets mistaken for a snake.

In the case of Brahman, no one knows of its existence at all; like the rope is never seen, but snake alone gets imagined!

Everyone knows only of the world that is made of the elements, which gets perceived as real because of delusion. The snake alone is seen; and never the rope!

However, Brahman does not 'appear' as the world, as a changed reality.

Brahman is not known at all, though it alone exists as the quiescent silence state of all, and the world gets seen because of the dense state of delusion.)

मदशक्तिवदात्मेति सत्यतास्यापि युज्यते।

(MadaShakti of Charvaakas)

Even if the Aatman is defined as some intoxicating quality of liquor, that viewpoint also is right!

(Is the consciousness produced like the intoxication of the liquor by a particular combination of elements as Charvaakas say? Why not?

A drunkard sees everything in a wrong way. He cannot even walk or talk properly.

A deluded mind is like a drunkard's mind and perceives this world as real; and so has an incorrect understanding.

Every ignorant man has only an intoxicated brain which sees a non-existing world, and therefore he believes in its reality due to the lack of reasoning power.

Here, the Aatman is like the intoxication produced by the liquor causing delusory perceptions; visible only by its effects; so its existence can be deduced by the delusion one has.

Charvaaka theory is also true in some way.)

असत्त्वाद्दृश्यविश्रान्तेरलभ्यत्वान्महाचितेः उपलब्धुरभावाच्च शून्यनाम्नीव सत्यपि।

('Shoonya' of 'Shoonya Vaadins')

The cessation of the perceptions is not at all possible, since it is not at all there (except as conceived).

The great Chit cannot be attained as if outside. *(It is the very 'you' experiencing a world!)*

The perceiving entity is also not there except as some self-conceived delusion state.

Therefore if the 'Reality' goes by the name of 'Shoonya', then it is also quite right.

(Buddhism's view point also seems plausible!)

चिन्मात्रं पुरुषोऽकर्ता समेत्यव्यक्ततो जगत् एवंदृष्टेः सत्यमेतदेवमतार्थानुभूतितः।

(Saamkhya Vaada of Kapila)

(Purusha) of Saamkhya-Vaadin is just the pure subtle consciousness.

He is a non-doer (does no action; but is just present). He is equally in all (as the Pradhana-source).

Jagat is Avyakta (not manifest) (since all the three Gunas are in the equilibrium state).

Even this view-point (that creation is for enjoyment and liberation, 'Bhoga/Moksha') is also correct because it has a valid meaning.

विवर्तो ब्रह्मणो दृश्यमित्येवंवादिनोऽपि सत् मतं एवंस्वरूपाणामर्थानामनुभूतितः।

(Vivarta Vaada of Vedantin)

If this world is argued out to be just a 'Vivarta' (changed state) of Brahman also, then that is also right, since that view-point rises from their own understanding based on their own experience. *(It proves valid for them.)*

परमाणुसमूहात्म जगदित्यपि सत्यतः संवेद्यते यथा यद्यत्तत्तथैवानुभूतितः।

(Views of Kaanaada, Gautama, Sautaantrika, Vaisheshika, Arhata Paramaanu Vaada)

If the world is argued out as a collection of subtle atoms, then that is also true.

Whatever is understood, one experiences that only.

यथा दृष्टं तथैवेदमिह लोके परत्र च नासन्न सदिति प्रौढा सत्यमाध्यमिकी गतिः।

(DrshtaSrishti Vaada)

'Whatever one perceives, that alone is experienced here and in the other world too.

There is nothing unreal; nothing is real also.' *(Everything is just the instant perception-state of the mind.)*

This sort of understanding also is true.

बाह्यमेवास्ति नास्त्यन्यदित्यन्ये सत्यवादिनः स्वात्मन्यक्षणगतातीतं प्राप्नुवन्ति न ते यतः।

(Chaarvaaka)

Those who argue that 'the outside (solid world) alone exists; nothing other than that' also speak the truth only; for they do not see anything beyond the level of senses.

अनारतविपर्यासदर्शनात्क्षणभङ्गधीः युक्तैव तद्विदामाद्यं सर्वशक्ति हि तत्पदम्।

(Ksahanika Vaada)

By observing the continuous changing structure of the world and is viewed as only a momentary perception, then that is also proper for those only who understand it as such.

That state of Brahman indeed is all-powerful. *(Any viewpoint is possible as explained, and it stays as that explanation only.)*

कलविङ्कघटन्यायो धर्म इत्यपि तद्विदां तथात्मसिद्धेर्मूर्त्लच्छानां तद्देशेषु न दुष्यति।

(Arhata)

The 'bird and pot theory' is also correct, where it says that the 'Jeeva is the Dharma of the body' and is 'caged inside the pot of the body like a bird', and flies off to the next world when the 'Karma of the Jeeva' ends in that body.

(Mleccha and Yavana)

So also, the theory of Mlecchaas is also right. *(God has created the body; body alone is the person; the dead body stays waiting in the buried place itself. Later at some time, after the judgment from the God, they will be lifted out from there and go to hell or heaven for a permanent residence.)*

समाः सन्तश्च विप्राग्निविषामृतमृतिष्वपि भ्रान्त्येवं तद्विदां सर्वमिदं सर्वात्मकं यतः।

(Sarva Vaadin)

Whatever the theology point of view of people who do fire-rites (who desire to reach some heaven), and those who remain equal in the events of both types that burn as poison or give joy like the nectar, who accept death with an equal mind, and who act righteous in their life and believe that everything is the shine of the same principle, then that understanding also shines as true for them; because this Brahman (potential state of understanding) is everything that is understood, and is in everything (rises as whatever understanding one has).

स्वभावसिद्धमेवेदं युक्तमित्येव तद्विदां अन्विष्टा याति नो प्राप्तिं बुद्धिमत्सर्वकर्तृता।

(SvabhaavaVaada of materialists like Charvakas/natural state with no Creator)

‘This world rises by its very nature and destroys by itself (and there is no Creator)’

This view-point is also true for those who know it as such; because an intelligent designer of the world is not found, even if searched for. *(Each and everything of the ‘world-happening’ cannot be purposefully designed and controlled by an intelligent entity who is outside of the world.)*

एकः सर्वत्र कर्तेति सत्यं तन्मयचेतसां सोऽयं निश्चयवान्सोऽत्र तदाप्नोतीत्यबाधितम्।

(Devotion to a Supreme form)

‘A single Creator alone is there who does everything’. This also is true for those who are devoted to that God. He who has such a belief in this idea, gets whatever he wants in that way.

Nothing contradicts such a theory. *(Brahman alone acts as the Supremacy for them also.)*

अयं लोकः परश्चास्ति स्नानाग्न्यादि च नेतरत् एतदेतादृशं सत्यं विद्धि भावितभावनम्।

(Belief in ParaLoka as held by Meemaamsakas)

‘This world is there; other world also is there. The sacred rites of bathing, fire-sacrifices are not fruitless’.

Understand that this stands true for those who believe like this.

अशेषं शून्यमेवेति बौद्धानामेतदेव सत् लभ्यते तद्विचारेण यत्र किञ्चन नैव हि।

(Shoonya without any residue)

‘There is only ‘Shoonya’ (nothingness) without a residue’.

(The theory by itself turns into ‘nothing’ because the theory-maker himself is ‘nothing’.)

This is true for the Buddhists who adhere to such a belief. If you analyze well, actually there is nothing.

(After all, ‘Chiti’ is an empty slate; whatever you want, write on it with your understanding power (Aatman) and perceive it as real! If nothing alone exists for you, then nothing alone is the result, since you deny your own existence also.)

चित्तिश्चिन्तामणिरिव कल्पद्रुम इवेप्सितं आशु संपादयत्यन्तरात्मनात्मनि खात्मिका।

नेदं शून्यं न चाशून्यमित्यवस्तु न तद्विदाम्।सर्वशक्तिर्हि सा शक्तिर्न तद्विद्यत एव तत्।

‘Chiti’ fulfills instantly all that is wished for like the ‘Chintaamani gem’ or the ‘Kalpa tree’.

It is of the nature of emptiness. It stays within every one (as the potential power of understanding) and appears as whatever they fancy as real.

This is not ‘Shoonya’; it is not also ‘not-Shoonya’ (transcends that terms like ‘nothing’ or ‘not-nothing’).

This understanding is also not unreal for those who know it as such.

That power of Brahman is omnipotent. So it stays as existent, and as non-existent also.

(It is not easy to break the ‘belief system’ of anyone.

A mind which is fixed in some belief cannot let go of it, even if it is logically disproved.

A mind-process is like an adamant child which will not let go of its whim, whatever is the consequence.

An ignorant man’s only support is his belief, even if it is wrong.

Reality on the other hand does not depend on anyone’s belief.

Reality does not care what you believe in; it stays as it is, unaffected and same.

Therefore do not waste your time in convincing others of the truth which you have understood.

It is your private mind-made theory, and works only for you.)

तस्मान्निश्चये यस्मिन्नयः स्थितः स तथा ततः अवश्यं फलमाप्नोति न चेद्बाल्यान्नवर्तते।

Therefore, in whatever belief one stands firm in, he will get the fruit thereof.

You cannot remove the immature thinking that equals a child’s whim.

(A ‘seeker after the final truth’ should be courageous enough to burn all his beliefs that he has held so far and start afresh with only the absolute truth as his goal.

Courage, steadfastness to truth, and the reasoning power are a ‘must’ for a ‘seeker of Knowledge’.

A seeker must search for those hidden Yogis who are truly in the state of Brahman.

Since realized people are not dime a dozen, he must spend his time in seeking the meanings of scriptures

*from the well-versed teachers and understand what the goal he is after.
Most of the people who seek Aatma-Saakshaatkaara, do not even know what it is!
That is why they fall into the trap of fake Mahatmas who are adept in vocabulary and slight of hand.)*

विचार्य पण्डितैर्सार्धं श्रेष्ठवस्तुनि धीमता स रूढो निश्चयो ग्राह्यो नेतरत्र यथा तथा।

Analyzing the truth with those who are well-versed in the knowledge of the excellent state of reality, a wise man should grasp the affirmed truth (of the Self-knowledge); not anything (that is available) here and there.

संभवत्युत्तमप्रज्ञः शास्त्रतो व्यवहारतः यो यत्र नाम तत्रासौ पण्डितस्तं समाश्रयेत्।

(What are the marks of a Knower of Brahman?)

Whoever has the excellent understanding of the truth through the study of proper scriptures, and also has the conduct equalling it, wherever he can be found, that man of self-control should be sought for.

(What is the goal of any human being or an animal even?

Everyone wants their welfare only! Who does not love their own self?

'Everything is loved for the sake of the Self alone,' says Rishi YaajnaValkya!

The flowing waters seek the hollow grounds and settle in there happily; so also, a man seeks any object or person who can solve his immediate problems and thus bring welfare to himself and his family. He settles down in that belief system which he thinks will bring him welfare.

Therefore a 'seeker of Brahman' should not get trapped in the hollow grounds, but move relentlessly towards the ocean of Brahman, the 'Knowledge form'.

A 'seeker after liberation' should not think that realization is a miracle which solves his life-problems and gives him any material welfare.

Realization gives him the required courage to face the life-problems only.

Rama's life was not strewn with rose petals; but thorns and embers only.

Even Krishna had a hard life where at every moment of his life, he was humiliated by the name of 'Gopaala' which means a mere cow-herd who lacks the nobleness of a royal prince.

The main difference between a 'seeker of Brahman' and an ordinary religious fanatic is that the former does not bother about his life-situations; the latter on the other hand wants only the solution for his life-situations.

A man with wrong belief system is afraid of even Science, because he is afraid that Science may disprove his ideas; and so condemns science as some devil born to destroy earth.

How can be truth different for real seekers of truth, though traversing different paths? You dissect an atom and reach the same nothingness; you reason with discrimination, then also you reach the same nothingness!)

सर्व एवानिशं श्रेयो धावन्ति प्राणिनो बलात्परिनिम्नं पयांसीव तद्विचार्य समाश्रयेत्।

Always, all living beings, by force chase after something that does them good, like the waters running towards hollow grounds. Therefore one should act with reason.

(The 'Knower of Brahman' is firmly established in the Self. He can easily remove all the doubts that nag the mind of a seeker, with suitable answers based on the Knowledge-scriptures of the Rishis.)

सतां विवदमानानां सच्छास्त्रव्यवहारिणां यः समाह्लादकोऽनिन्द्यः स श्रेष्ठस्तं समाश्रयेत्।

He alone should be sought for, who is an excellent knower, who is blameless (without attachments to wealth and fame), who can equally satisfy all the seekers who are into the study of the good scriptures and are yet arguing about the statements in them.

(Do not postpone this search for the Self as a thing reserved for old age.

Start now here! Who knows in which corner 'Death' is waiting?)

कल्लोलैरुह्यमानानां नृणां संसारसागरे अज्ञाता दिवसा यान्ति तृणानामिव बिन्दवः ।

For the humans carried away by the turbulent waves of the Samsaara Ocean, the days pass off even without their knowledge, like the water drops falling from the tip of the grass shoot (incessantly).